

“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong and these it is that shall be successful.” *Al-Qur-an Chap. iii:103*

THE COMPARATIVE GREATNESS
OF
THE HOLY QUR-AN
(OVER ALL BOOKS.)

AND
THE SAYINGS
OF
THE HOLY PROPHET
MUHAMMAD.

BY
QASSIM ALI JAIRAZBHOY
(OF BOMBAY.)

And Gratis to the Seekers After Truth.

1932

Goolshanabad,
Peddar Road,
Cumballa Hill,
Bombay No. 6.

[Copies 5,000

*Most respectfully and humbly
I Dedicate this Booklet to my
old and revered mother for all her
care fondness and true affectionate
love for me in her strenuous life.*

QASSIM ALI JAIRAZBHOY.

8th February 1932.

P R E F A C E.

My reason for editing this pamphlet is to present before the public sayings that can bring the 'Kingdom of Heaven' on earth, if followed in spirit and in letter. In my choice of the sayings, being a Muslim, and a devout one, I was guided by the power of religion to select those from the Holy Quran, and the Holy Bible, as are consistent with human nature and activity. The first part of this pamphlet concludes after the sayings from the Holy Bible.

I hope, I will be permitted to say that, the readers of this will come to the same conclusion, as I have, after its compilation, that, when compared, the sayings from Quran surpass those from the Bible in wealth, wisdom, thought and purpose. The reason for this is not far to seek, for Quran is the Word of God, and Bible is not,—at least now it is not—because of the

interpolations in it by human brains and hands. About the so called 'Deutro-canonical' books of the Old Testament, it is now proved that their authorship is unknown, though they bear the names of Enoch, Moses, Baruch and Ezra. The same can be said about the books of the New Testament. The Church of Jesus had become corrupt and decrepit and the Bible was subjected to changes by human beings to suit their purposes, and this, Sir William Muir admits, Quran came to reform. The latest efforts in America to modernise the Bible, and one before that in England that failed passage in the House of Commons, show two things; first that there were not the changes attempted for the first time, and second that the teachings of the Bible are not complete, nor comprehensive, nor for all times to come. Naturally therefore, the sayings from and the teachings of Quran will be superior to those of the Bible because Quran is the reformer to the Bible, and because its teachings shed light on every subject.

In the second part of this book I have arranged the sayings of the Holy Prophet Muhammad, Ali, the fourth Caliph, Imam Hasan, the grandson of the Prophet, and Western poets, philosophers, thinkers,

politicians, sages etc. The sayings of the first three are such a guide that human beings, by following them, can enter into that state of life which is spiritual, and everlasting, at the same time with their worldly existence. It will be interesting to note that most of the sayings of the Western thinkers resemble those of the former three. It is either that they are borrowed from Islam, or if accepted as indigenous of the authors, they show that the European sayings advocate and acknowledge Islamic principles.

My purpose for presenting this to the public is no other than what I said in the beginning, to which I would like to add that, I hope, by following my trend of thought people may come out of the darkness. I want the light of Islamic teachings to penetrate all hearts, and for that, this is a meagre effort. For fuller details and thorough examination of the greatness of Islam, I refer my kind readers to my bigger, and comprehensive book, entitled.

“Fear Allah And Take Your Own Part.”

All the sayings in this pamphlet are, no doubt great, and point out towards one direction that Islam is great and to be followed. People who hanker after the light of Moon, before the light of

the Sun, cannot be called real, and true to nature. They should follow the light of the Sun, which shines over all, and gives light to the Moon itself. "All that glitters is not gold" so said Shakespeare, and this is an effort to bring back the people from the worship of the artificial to the real.

QASSIM ALI JAIRAZBHOY.

Goolshanabad,

Pedder Road,

Bombay, *1st. January, 1932.*

THE COMPARATIVE GREATNESS OF THE HOLY QURAN.

(OVER ALL OTHER BOOKS)

“And serve Allah and do not associate anything with Him, and be good to the parents, to the near of kin and the orphans and the needy and the neighbour of (your) kin and the alien neighbour, and the companion in a journey and the way-farer and those whom your right hands possess, surely Allah does not love him who is proud and boastful.” (iv. 6:36)

* * *

“And the man shall have nothing but what he strives for. (iii. 3:39) And as for those who believe and do good, We will most certinly do away their evil deeds and We will most certainly reward them the best of what they did.” (xxix. 1:7)

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“Surely Allah commands you to make over trusts to those worthy of them, and that when you judge between people, you judge with justice; surely Allah is Seeing and Hearing.” (iv. 8:58).

* * *

“Or do they who work evil think that they will escape Us? Evil is it that they judge.” (xxix. 1 : 4)

* * *

“As for those who spend their property by night and by day secretly and openly, they shall have their reward from their Lord, and they shall have no fear, nor shall they grieve.” (ii. 38:274)

* * *

“There is no compulsion in religion; truly the right way has become clearly distinct from error; therefore whoever disbelieves in the devil and believes in Allah, he indeed has laid hold on the firmest handle, which shall not break off, and Allah is Hearing, Knowing.” (ii. 34:256)

* * *

“Say: If men and jinn should combine together to bring the like of this Quran, they could not bring the like of it, though some of them were aiders of others.” (xvii. 10:88)

* * *

“And with Him are the treasures of the unseen none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green or dry but (it is all) in clear book.” (vi. 7:59)

* * *

“And let those fear who, should they leave behind them weakly offspring, would fear on their account; so let them be careful of (their duty to) Allah, and let them speak right words.” (iv. 1:9)

* * *

“And the recompence of evil is punishment like it, but whoever forgives and amends, he shall have his reward from Allah, surely He does not love the unjust.” (xlii. 4:40)

* * *

“ And do *not* turn your face away from people in contempt, nor go about in the land exulting overmuch: surely Allah does not *love* any self-conceited boaster.” (xxxi.2:18)

* * *

“And pursue the right course in your going about and lower your voice : surely the most hateful of voices is braying of the asses.” (xxxi. 2:19)

“Certainly you have in the Apostle of Allah an excellent exemplar for him who hopes in Allah and the latter day, and remembers Allah much.” (xxxiii. 3:21)

* * *

“O you men ! surely We have created you of a male and a female and made you tribes and families that you may know each other; surely the most honourable of you with Allah is the one most careful of (his duty to) Allah and surely Allah is Knowing Aware.” (xlix. 2:13)

* * *

“O you who believe, let not (one) people laugh at (another) people, perchance they may be better than they, not let women (laugh) at (other) women. perchance they may be better than they; and do not find fault with your own people nor call one another by nicknames, evil is a bad name after faith and whoever does not turn, these it is that are the unjust.”

* * *

“And whoever does good deeds, whether male or female, and he (or) she is a believer these shall enter the garden, and they shall not be dealt with a jot unjustly.” (iv. 18:124.)

* * *

“If you give alms openly, it is well, and if you hide it and give it to the poor, it is better for you; this will do away with some of your evil deeds; and Allah is aware of what you do.” (ii. 37:271.)

* * *

“The pilgrimage is (performed in) the well-known months; so whoever determines the performance of the pilgrimage therein there shall be then no foul speech nor abusing nor disputing in the pilgrimage; and whatever good you do, Allah knows it; and make provision for surely the benefit of provision is the guarding of oneself, and be careful (of your duty) to Me, O men of understanding.” (ii. 25:197.)

* * *

“He has only forbidden you what dies of itself, blood and flesh of swine, and that over which any other name than that of Allah has been invoked, but whoever is driven to necessity, not desiring, nor exceeding the limit, no sin shall be upon him surely Allah is Forgiving Merciful.” (ii.21: 173.)

* * *

“Say I do not say to you, I have with me the treasures of Allah nor do I know the unseen, nor do I say to you that I am an angel; I do not

follow aught save that which is revealed to me. Say: Are the blind and the seeing one alike? Do you not then reflect?" (vi. 5:50.)

* * *

"And do not make your hand to be shackled to your neck nor stretch it utmost of its stretching forth, lest you should afterwards sit down blamed, stripped off." (xvii. 3:29.)

* * *

"And say to My servants that they speak which is best; surely devil sows dissensions among them; surely the devil is an open enemy of man. (xvii. 6:53.)

* * *

"That shall be so; and whoever respects sacred ordinances of Allah, it is better for him with his Lord; and the cattle are made lawful for you, except that which is recited to you, therefore avoid the uncleanness of the idols and avoid false words. (xxii. 4:30.)

* * *

"Those who swallow down usury cannot arise except as one whom the devil has prostrated by his touch does rise. That is because they say: Trading is only like usury; and Allah has allowed trading and forbidden usury. To whomsoever then the ad-

monition has come from his Lord, then he desists, he shall have what has already passed, and his affair is in the hands of Allah; and whoever returns (to it) these are the inmates of fire: they shall abide in it. (ii. 38:275.)

* * *

“And attend constantly to prayers and to the most excellent prayer, and stand up truly obedient to Allah.” (ii. 31:238.)

* * *

“O men serve your Lord Who created you and those before you so that you may guard (against evil).” (ii. 3:21.)

* * *

“And fight in the way of Allah with those who fight against you, and do not exceed the limits, surely Allah does not love those who exceed the limits.” (ii. 24:190.)

* * *

“O you who believe, do not devour usury making additions again and again and be careful of your (duty to) Allah, that you may be successful.” (iii. 14:129.)

* * *

“SAY: O My servants who have acted extravagantly against their own souls, do not despair of the

mercy of Allah, surely Allah forgives the faults altogether; surely He is the Forgiving, the Merciful." (xxxix. 6:53.)

* * *

"Say to the believing men that they cast down their looks and guard their private parts; that is purer for them, surely Allah is aware of what they do." (xxiv. 4:30.)

* * *

"And He has made subservient to you the sun and the moon pursuing their courses, and He has made subservient to you the night and the day." (xiv. 5:33.)

* * *

"And He gives you of all that you ask Him, and if you count Allah's favours, you will not be able to number them; most surely man is very unjust, very ungrateful." (xiv. 5:34.)

* * *

"All do We aid—these as well as those—out of the bounty of your Lord, and the bounty of your Lord is not confined." (xvii. 2:20.)

* * *

"And the Jews say the Christians do not follow anything good, and the Christians say Jews do not follow anything good, while they recite the

same book. Even thus say those who have no knowledge like to what they say; so Allah shall judge between them on the day of resurrection in what they differ." (ii. 14:113)

* * *

"And the Jews say: The hand of Allah is tied up ! Their hands shall be shackled and they shall be cursed for what they say. Nay, both His hands are spread out, He expands as He pleases and whatever has been revealed to you from your Lord will certainly make many of them increase in inordinacy and unbelief; and We have put enmity and hatred among them till the day of judgment; whenever they kindle a fire for war Allah puts it out, and they strive to make mischief in the land; and Allah does not love the mischief-makers." (v. 9:64.)

* * *

It is not righteousness that you turn your faces towards the East and the West, but righteousness is that one should believe in Allah and the last day and the angels and the book and the prophets, and give away wealth out of love for Him to the near of the kin and the orphans and the needy and the wayfarer and the beggars and for (the emancipation of) slaves and keep up prayer and pay poor-rate:

and the performance of their promise when they make a promise, and the patient in distress and affliction and in time of conflict—these are they who are true (to themselves) and these are they who guard against evil.” (ii. 22:177.)

* * *

Allah said: Surely I will send it down to you, but whoever shall disbelieve afterwards from among you, surely I will chastise him with a chastisement with which I will not chastise any one among the nations.” (v. 15:115.)

* * *

“O you who believe ! retaliation is prescribed for you in the matter of the slain: the free for the free, and the slave for the slave, and the female for the female, but if any remission is made to any one by his (agrieved) brother, then prosecution for bloodwit should be made according to usage, and payment should be made to him in good manner, this is the alleviation from your Lord and a mercy; so whoever exceeds the limit after this, he shall have a painful chastisement.” (ii. 22:178.)

* * *

“And there is life for you in (the law of) retaliation, O men of understanding, that you may guard yourselves.” (ii. 22:179.)

“And spend in the way of Allah and cast not yourself to perdition with your own hands, and do good (to others), surely Allah loves the doers of good.” (ii. 24:195.)

* * *

“And there are some among them who say: Our Lord ! grant us good in this world and good in the hereafter, and save us from chastisement of the fire.” (ii. 25:201.)

* * *

“O you who believe! do not devour your property among yourselves falsely, except that it be trading by your mutual consent, and do not kill your people, surely Allah is merciful to you.” (iv. 5:29.)

* * *

“And (as for) those who believe and do good deeds, we will make them enter gardens beneath which rivers flow, to abide in them for ever, they shall have therein pure mates, and We shall make them enter (a state of) great happiness.” (iv. 8:57.)

* * *

O you who believe: do not forbid yourself the good things that Allah has made lawful for you and do not exceed the limits; surely Allah does not love those who exceed the limits.

O you who believe! be upright for Allah, bearers of witness of justice, and let not hatred of people incite you not to act equitably, act equitably that is nearer to piety, and be careful of your duty to Allah; surely Allah is aware of what you do.

* *

That is Allah, your Lord, there is no God but He; the Creator of all things, therefore serve Him, and He has charge of all things.

* *

And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

* *

Do you not see that Allah is He whom do glorify all those who are in the Heavens and the Earth, and the very birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.

* *

O you who believe! take care of your souls; he who errs cannot hurt you when you are on the right way; to Allah is your return, of all of you, so He will inform you of what you did.

“O you who believe! most surely many of the doctors of law, and the monks eat away the property of men falsely, and turn (them) for Allah’s way and as for those who hoard up gold and silver and do not spend it in Allah’s way announce to them a painful chastisement.” (ix:34.)

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“Those who spend benevolently in ease as well as in straitness and those who restrain their anger and pardon men; and Allah loves the doers of good to others.” (iii:133.)

* * *

“By no means shall you attain to righteousness until you spend benevolently out of what you love; and whatever thing you spend, Allah surely knows it.” (iii:91.)

* * *

“O you who believe! be careful of your duty to Allah with the care which is due to Him, and do not die unless you are Muslims.” (iii:101.)

* * *

“And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.” (iii:103.)

“You are the best of the nations raised up for the benefit of men: you enjoin what is right and forbid what is wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them, of them some are believers and most of them are transgressors.” (iii:109.)

* * *

“So each We punished for his sin: and of them was he on whom We sent down a violent storm, and of them was he whom the rumbling overtook, and of them was he whom We made to be swallowed up by the earth and of whom was he We drowned, and it did not beseem Allah that He should be unjust to them, but they were unjust to their own souls.” (xxix:40.)

* * *

“And certainly we have made distinct for man in this Quran every kind of description, but most men do not consent to aught but denying.” (xvii:89)

* * *

“Say: Everyone acts according to his manner; but your Lord best knows who is best guided in the path.” (xvii:84.)

“And say: The truth has come and the falsehood vanished, surely falsehood is a vanishing thing.” (xvii:81.)

* * *

“And We reveal of the Quran that which is a healing and a mercy to the believers, and it adds only to the perdition of the unjust.” (xvii:82)

* * *

“And when We bestow favour on man, he turns aside and behaves proudly, and when evil afflicts him, he is despairing.” (xvii:83.)

* * *

“And say to My servants that they speak that which is best; surely the devil sows dissensions among them: surely the devil is an open enemy to man.” (xvii:53.)

VERSES OF THE BIBLE:—

(OLD TESTAMENT)

Thou shalt not kill. Ev. 20 : 13.

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Thou shalt not commit adultery. Ex. 20:14

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Thou shalt not steal. Ex. 20 : 15.

* * *

Thou shalt not bear false witness against thy neighbour. Ex. 20 : 16.

* * *

Thou shalt not covet thy neighbour's house,
 thou shalt not covet thy neighbour's wife, nor his
 man-servant, nor his maid-servant, nor his ox,
 nor his ass, nor anything that is thy neighbour's.
 Ex. 20 : 17.

* * *

If a soul sins and commits a trespass against
 the Lord, and lieth unto his neighbour in that which
 was delivered him to keep, or in fellowship, or in
 a thing taken away with violence, or hath deceived
 his neighbour. Then it shall be because he hath
 sinned, and is guilty, that he shall restore that
 which he took violently away, or the thing which he

hath deceitfully gotten, or that which was delivered to him to keep, or the lost thing which he hath found and the priest shall make an atonement for him before the Lord : and it shall be forgiven him, for anything. Lev, 6 : 2, 4, & 7.

* * *

Ye shall fear every man his mother, and father, and keep my sabbaths: I am the Lord your God. Lev. 12 : 3.

* * *

He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. Num, 6 : 3.

* * *

Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt in any case bring them again unto thy brother. Deut, 22 : 1.

* * *

Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of anything that is lent upon usury. Deut, 24 : 19.

Unto a stranger thou mayest lend upon usury; but unto thy brother thou shalt not lend upon usury; that he Lord thy God may bless thee in all that thou settest thine hand to in the lend whither thou goest to possess it. Deut, 24:20.

* * *

And the Lord said unto Samuel; How long wilt thou mourn for Soul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil and go, I will send thee to Jesus the Beth-lehemite; for I have provided me a king among his sons. 1 Sam, 16:1.

* * *

Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Psalms, 32 : 2.

* * *

Trust in the Lord with all thine heart; and lean not unto thine own understanding. Prev. 3:5.

* * *

Remember the former things of old; for I am God, and there is no one else; I am the God and there is none like Me. Isaiah, 46 : 9.

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VERSES FROM THE NEW TESTAMENT:—

Blessed are they who do hunger and thirst
after righteousness: for they shall be filled.
Mat, 5 : 6.

* * *

Take heed that you do not give your alms
before men, to be seen of them: otherwise we have
no reward of your Father who is in heaven.
Mat. 6 : 1.

* * *

For God commanded saying: Honour thy
father and mother: and he that curseth father or
mother let him die the death. Mat. 15 : 4.

* * *

It is easier for a camel to go through the
eye of a needle, than for a rich man to enter the
kingdom of God. Mark. 10 : 25.

* * *

And if thy hand offend thee cut it off: it is
better for thee to enter into life maimed than
having two hands to go into hell, into the fire that
never shall be quenched. Mark. 9 : 43.

And I say unto you, Ask; it shall be given you; seek and ye shall find; knock, and it shall be opened unto you. Luke. 11 : 9.

* * *

And he said, Woe unto you also, ye lawyers; for ye lead man with burdens grievous to be borne, and ye yourself touch not the burdens with one of your fingers. Luke. 11 : 46.

* * *

Then said he unto them: But now, he that hath a purse let him take it and likewise his scrip, and he that hath no sword, let him sell his garment and buy one. Luke. 22 : 36.

* * *

Judge not according to the appearance, but judge righteous judgment. John. 7:24.

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THE COMPARATIVE GREATNESS OF THE SAYINGS OF THE HOLY PROPHET MUHAMMAD.

The Sayings of the Holy Prophet:—

O Lord, grant me the love of Thee; grant that I love those that love Thee; grant that I may do the deeds that win Thy love; make Thy love dearer to me than self, family or wealth.

* * *

There is no monasticism in Islam.

* * *

The Apostle of God was the handsomest of men, and the most liberal and the most brave. Muhammad was more modest than a virgin behind her curtain. He said: "It beseemeth me to be kinder to Muslims than they to each other.

Wherefore any Muslim dying in debt and not leaving property to discharge it, it shall rest with me; and those who leaveth property, it is for his heirs."

* * *

God saith: "O man, only follow my laws, and thou shalt become like unto Myself."

* * *

There is a polish for every thing, and the polish for the heart is the remembrance of Allah.

* * *

Whosoever loveth to meet Allah, Allah loveth to meet him.

† * *

Verily there is a piece of flesh in the body of man, and when it is good the whole body is good; but when bad, the whole body is bad and beware; it is the Heart,

* * *

Actions shall be judged according to motives.

* * *

No man is true in the truest sense of the word save he who is true in word, in deed and in thought.

* * *

He is true who protecteth his brother, both present and absent.

My Cherisher hath commanded me nine things:
 1 To reverence Him externally and internally;
 2 to speak truth, and with propriety, in prosperity
 and adversity; 3 moderation in affluence and
 poverty; 4 to benefit my relations and kindred,
 though they do not benefit me; 5 to give alms
 to him who refuseth me; 6 to forgive him
 who injureth me; 7 that my silence should be for
 attaining a knowledge of God; 8 that when I
 speak I should mention Him; 9 that when I look
 on God's creatures it should be as an example for
 them, seeing that God hath ordered me to direct
 them in that which is lawful.

* * *

One who is young shall not attain to
 Paradise by neglecting his parents when they
 are old.

* * *

Paradise lieth at the feet of the mother. }

* * *

To him who, being young honoureth the old,
 on account of their age, may God appoint those
 who shall honour him when he is stricken in years.

* * *

Allah's pleasure is in a father's pleasure, and
 Allah's displeasure is in a father's displeasure.

Dost thou love thy Creator ? Love thy fellow-creatures first.

* * *

Pray to God morning and evening, and spend the day in thy pursuits.

* * *

Charity averteth impending calamities.

* * *

He is a hypocrite who, when he speaketh, speaketh untruth; who, making a promise, breaketh it; and who, when trust is reposed in him, faileth in his trust.

* * *

Thus saith Allah: "Verily those who exercise patience under trials, and forgive wrongs, are righteous."

* * *

Modesty and chastity form parts of the Islamic Faith.

* * *

Muslims are brothers in religion, and they must not oppress one another nor cease assisting one another, nor must they hold one another in contempt. The seat of righteousness is the heart; therefore, that heart which is righteous doth not hold a Muslim in contempt; and to take

the things of one Muslim is forbidden to another—
his blood, property and reputation.

* * *

The best of you is he who behaveth best
to his household.

* * *

When three persons are together, two of
them must not whisper to each other without
letting the third hear, until others are present,
because it will hurt him.

* * *

I have left two things among you, and you
will not stray as long as you hold fast to them:
one is the book of God, and other the descen-
dants of His Messenger.

* * *

A Muslim is he from whose tongue and hands
Muslims are safe, and a Mujahir is he who fleeth
from what God has forbidden.

* * *

The worst man is a bad learned man, and
a good learned man is the best.

* * *

Wish not death, for the increase of a Mus-
lim's life increases his good works.

A bier passed by Muhammad and he rose up ; and it was said to him, "This is a funeral of a Jew." He answered, "Was it not the holder of a soul."

* * *

The adultery of the eye is to look with an eye of lust on the wife of another; and the adultery of the tongue is to utter what is forbidden.

* * *

I am no more than man. When I order you anything respecting religion, receive it; but when I order you about the affairs of the world, then I am nothing more than man.

* * *

The greatest enemies of God are those who profess Islam and do acts of infidelity, and who, without cause, shed man's blood.

* * *

'What is Islam ? "Abstinence and obedience," What is the best faith ? "An amiable disposition," What is the best emigration ? "Abandoning where God disapproveth." What is religion ? "Purity of speech and thought," said the Messenger of God.

If you derive pleasure from the good deed you perform, and feel grieved for the evil which you commit, you are a true believer.

* * *

He who seeth me seeth the truth.

* * *

An hour's contemplation and study of God's creation, is better than a years adoration.

* * *

Every child is born with a disposition towards the natural religion. It is the parents who make it a Jew, a Christian, or a Magian.

* * *

The Lord regards not the prayer in which the heart does not accompany the body.

* * *

The best of God's obedient elect are those who, when seen, remind of God; and the worst of the people are the tale-bearers, those who do mischief and separate friends, and seek for the defects of the good.

* * *

Speak to people according to the level of their intellectual capacity.

* * *

It is your conduct that will lead you to reward or punishment, as if you had been destined therefor.

* * *

Admonish your wife with kindness.

* * *

No father has given his children any better gift than good manners.

* * *

Refrain from decrying and speaking of the of mankind which you know are in yourself.

The person who drinketh liquor, committeth adultery, and who stealeth calleth down upon himself severe punishment.

* * *

This life is but a tillage for the next; do good therefore here that you may reap there; for striving is the ordinance of God, and whatever Allah hath ordained can only be attained by striving.

* * *

A sincere repenter of faults is like him who hath committed none.

The blessings of Allah do not descend upon the family in which is one who deserteth his relations.

A community must desist from boasting of their ancestors. Mankind are all the sons of Adam, and he was from earth.

The best Muslim house is that which has an orphan well cared for.

Verily your actions will be brought back to you, as if you yourself were the creator of your punishment.

Standing water should not be vitiated by nuisance.

The hand that bestoweth is better than the hand that receiveth.

A servant when in charge of the property of his master must guard it.

He is wise and sensible who subdues his carnal desires and hopes for reward; and he is an ignorant man who follows his lustful appetites, and with all this asks Allah's forgiveness.

The best of friends is he who is best in behaviour and character.

The love of the world is mother of all evils.

* * *

Whoso openeth unto himself the door of begging, God will open unto him the door of poverty.

* * *

Look to those inferior to thyself, which is best for thee, that thou mayest not hold God's benefits in contempt.

* * *

When Muhammed sent me to Yemen in a judicial capacity he came out to see me off, and advised me while I was riding, and he was walking by the side of my camel: "O Mua'z ! Verily you will not find me after this year." Then I wept from sorrow at being separated from him. Then he turned aside and wept, and turned his face to Medina and said: "The nearest to me are the abstinent, whoever they be, wherever they be."

The faithful do not die, they are transferred from this perishable world to that of eternal existence.

* * *

Say your prayers standing; but if you are not able, do it sitting; and if not sitting, in bed.

* * *

Feed the hungry and visit the sick, and free the captive if he is unjustly confined. Assist any that be oppressed, whether Muslim or not.

* * *

Fear not the obloquy of the slanderer in showing God's religion.

* * *

Guard yourself from six things, and I am your security for Paradise: When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful and bad.

* * *

Do not exceed bounds in praising me as the Christians do in praising Jesus, the son of Mary by calling him God and the Son of God. I am

only the servant of the Lord; call me therefore,
the servant of God and His Messenger.

* * *

It is better to sit alone than in company with
the bad; and it is better to sit with the good
than alone. And it is better to speak words to a
seeker of knowledge than to remain silent, and
silence is better than bad words.

* * *

He dieth not who taketh to learning.

* * *

One of the followers asked him to curse
the enemy (infidels), and he replied, "I am not
sent for this, nor was I sent but as a mercy of
mankind."

* * *

Deal gently with people, and be not rash;
cheer them and condemn not. Many people
of book may ask you what is the key to heaven,
reply to them, "To testify to the truth of God
and to do good work."

* * *

What is Paradise? And the Prophet replied:
"It is such a bliss as the eye hath not seen, nor
the ear heard, nor flashed across the mind of man.

Whosoever is kind to the creation of God
is kind to himself.

* * *

The first thing created was reason.

* * *

The world and all things in it are valuable;
but the most valuable thing in the world is a
virtuous wife.

* * *

Look after the widowed women.

Help the needy.

The best man is he from whom good accrue
to humanity.

* * *

Cherish your children.

* * *

Whoever doeth good to the girls shall be saved
from hell.

* * *

One whose intercessions obstruct the course of
Divine Justice, would be subjected to the wrath of
God, and suffer till he retrieves. (Tibrani)

One who intercedes in the matter of Divine Justice, sets up a quarrel with Allah; and one who helps any party in a civil or criminal case without knowing who is right, and which is truthful would remain subjected to the wrath of God till he ceases to do so. (Tibrani)

* * *

Before Allah the one most deserving the chastisement is he, who remains indulged in litigation. (Bukhari)

* * *

When a person breaks any commandment of God, then God feels ashamed. It is commendable of the mercy of Allah that He feels so when the offender should, and as such the knowledge of this fact should keep people away from sin. (Bukhari)

* * *

The Prophet said: "I know some, who will apparently, rise on the day of judgment as if all good deeds are to their credit, but Allah will destroy them." The Companions being constrained at this inquired if any one of them would have that fate, and the Prophet replied: "They are your brothers, who, though spend nights in praying,

yet grab at an opportunity occurring to break the Allah's commandments. (Ibn Maja)

One who seals the hearts to all that is good, is attached to the throne of God. Whenever a person breaks an order of Allah, he is punished; and when a person becomes the confirmed offender, then Allah orders the angel, who puts a seal to the heart, after which the person becomes blind to good, and bad. (Bazar Bhahiqi)

When a Muslim hides the faults of another Muslim, then Allah will hide his; and when a Muslim spreads the faults of another Muslim, then God will spread his, so much so that he will become an object of distrust in his own house. (Tirmizi)

"O People ! you profess Islam by lips only, while in your hearts Islam had not obtained the grip. Remember ! do not hurt Muslims, and do not try to find out their hidden faults and secrets, for those who seek after the faults and secrets of the Muslims that are hidden, Allah would seek theirs, and when Allah takes up an offence there remains no hope for them." (Tirmizi)

Do not laugh at the hidden fault of another muslim if known to you, lest Allah may chastise you, and help him. (Tirmizi)

* * *

One who laughed at a fault of another Muslim will not die till he himself comes to commit the same. (Tirmizi)

* * *

God speaks badly of those who give or take bribes. (Tirmizi)

* * *

The abode of the taker and giver of bribe would be Hell. (Bukhari)

* * *

The giver of bribe, the taker of bribe, and the one who arranges this, would all find themselves in Hell. (Tibrani)

* * *

To take bribe is to disassociate oneself from Islam. Famine spreads in the nation addicted to adultery, but the terrible wrath of Allah descends on the nation which becomes used to bribery. (Ahmed)

The Governor, and Magistrate of a nation will rise on the day of judgment with their hands tied round their necks. When found above reproach in dealings as well as dispensation of justice, they will be set free, otherwise they would be thrown into the deepest depth of the Hell. (Tibrani)

* * *

When a person recommends a person to another, and takes anything from him as a gift, then commits upon himself the sin attached to, and equivalent of usuary. (Abu Daud)

The Sayings Of Hazarat Ali:—

(COUSIN AND SON-IN-LAW OF THE HOLY PROPHET
MUHAMMAD.)

O' God ! Bless one whose chief treasury is
hope and whose weapons are tears.

* * *

Every arrow does not hit the mark; nor is every
prayer granted.

* * *

Love of wealth fosters aspirations and spoils virtue.

* * *

Trust in God is the best founded aspiration.

* * *

A man's worth depends on the nobility of
aspirations.

* * *

Enmity is the occupation of fools.

* * *

He is really wise whose action attests to his words.

There is no disease more hopeless than want of wisdom.

* * *

Knowledge is life and wealth.

* * *

To respect the learned is to respect God.

* * *

Humanity is of two kinds; those who hope in vain and those who gain to be discontented.

* * *

Speech is like medicine, a small dose of which cures and excess kills the patient.

* * *

A man is hidden beneath his own tongue.

* * *

The miser's wealth goes either to his heirs or to the wind.

* * *

The best of men is he who benefits men.

* * *

The short coffers of the charitable man are preferable to the abundance of the miser.

Fasting of mind is to abstain from all evil temptations.

* * *

Confession is the best saviour.

* * *

Prosperity consists not in the increase of money and children but in the growth of virtue and development of patience.

" * *

People are asleep when alive; they are only awake when they are dead.

* * *

Death is separation from the perishable and merging in the Imperishable.

* * *

Know that Resignation is the first step in true religion and sincerity its end.

* * *

The best investment is that with which duties are discharged.

* * *

Virtue never dies.

A man's value depends on his moral worth.

* * *

No pain more troublesome than ignorance.

* * *

Cruelty to the distressed is the worst cruelty.

* * *

Forgiving is the crown of greatness.

* * *

To fight against one's own desires is the highest wisdom.

* * *

Sin is a disease; repentance is its medicine, and abstaining from it is its cure.

The Sayings Of Imam Hasan:—

(THE GRAND SON OF THE HOLY PROPHET MUHAMMAD)

Teach to others what God has made known to you.

* * *

Do not be greedy.

* * *

Good and to the point language is half education.

* * *

There are three deadly things for men; Pride,
Greed, and Avarice. Pride kills religion, Greed
kills the soul, and Avarice kills morals.

* * *

To hoard is bad.

* * *

To be charitable in poverty is great.

* * *

To hoard is an offence against God.

* * *

Learning is to be one's own master.

* * *

To worry adds worry.

* * *

Do as taught by God.

* * *

It is weakness to get worried at a misfortune.

* * *

It is cowardice to desert friends.

* * *

It is foolishness to fight with the great for greatness.

* * *

It is Godly to forgive.

* * *

One who follows the ignorant is bad.

* * *

There are three sections of people the first (section) resembles (like that of) food, that is no man can live without it i. e. their co-operation is very necessary; the second (section) resembles (like that of) medicine or dozes, that is not often wanted i. e. their occasional co-operation is quite sufficient in life and thirdly there are people

who resemble (like that of) disease whom the other people do not want as they are the injurious and the infectious.

Who is a True Muslim ?

Strong (firm) in faith, wise but kind, true in belief, knowing and forbearing, mindful in ease, considerate in rights, temperate in wealth and contented in poverty, gentle in (using) power, regardful in friendship and patient in misery. Neither anger can vanquish him nor excitement can baffle him. Selfishness impels him not—abundance of wealth disgraces him not—and he becomes not mean for desire or greed. Always brave and steady he will run to rescue the oppressed and will be kind to the feeble. He is neither niggardly nor extravagant—forgives the faults and overlooks what the ignorant do—his own self suffers pain at his hands, but to the world he affords pleasure.

Sayings Of The Great Men Of The West:

Utmost wisdom is not in self-denial, but in learning to find extreme pleasure in very little thing.
(Longfellow)

* * *

To be disobedient through temptation, is human sin; but to be disobedient for the sake of disobedience, ^{is} fiendish sin. (Ruskin)

* * *

To thine ownself be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.
(Shakespeare)

* * *

Out of eternity this new day is born;
Into eternity, at night doth return. (Carlyle)

* * *

To a close shorn sheep God gives wind by measure,
Help thyself, and God will help thee.
(George Herbert)

Like as the waves make toward the pebbled shore,
So do our minutes hasten to their end.

(Shakespeare)

* * *

Beauty, Good, and Knowledge are three sisters
That doat upon each other, friends to man,
Living together under the same roof. (Tennyson)

* * *

Virtue is our only bliss below,
And our knowledge is ourselves to know. (Pope)

That which we have we prize not to the worth;
But being lacked and lost, why then we rake its
value;

(Shakespeare)

* * *

May freedom, harmony, and love, unite you in
grand design,

Beneath the Omnicient Eye above

The Glorious Architect divine ! (Burns)

* * *

Gentle words, quiet words, are after all the most
powerful, words. (Gladen)

* * *

Wisdom never forgives. Whatever resistance

we have offered to her law, she avenges for ever;
the lost hour can never be redeemed, and the
accomplished wrong never atoned for. (Ruskin)

* * *

Alas by some degree of woe, we ever bliss must
gain,

The heart can ne'er, a transport know, that never
feels a pain. (Lyttleton)

* * *

The voice of times/ cries to man, "Advance."

Time is for his advancement and improvement;
for his greater worth, his greater happiness,
his better life. (Dickens)

* * *

Lives of great men all remind us, we can make
ours sublime. (Longfellow)

* * *

Life every man holds dear; but the dear man
Holds honour far more precious dear than life.

(Gay)

* * *

Walk boldly, and wisely in the light thou hast,
There is a Hand above will help thee on.

(Philip Bailey)

There are three things to which man is born—
labour, and sorrow, and joy...

Nor can any life be bright that has not all three.
(Ruskin)

* * *

Silence is the perfect herald of joy:

I were but little happy if I could say how much.
(Shakespeare)

* * *

Take the task that is given to thy hand,
For who that is faithful where his steps are led
In a self-thought path can stand. (Anonymous)

* * *

There is no substitute for thorough going, ardent
and sincere earnestness. (Dickens)

* * *

Confess you were wrong yesterday,
It will show you are wise today. (Proverb)

* * *

There's a divinity that shapes our ends,
Rough hew then how we will. (Shakespeare)

* * *

Laugh where we must, be candid where we can,
But vindicate the ways of God to man. (Pope)

To know that which before us lies in daily life,
Is the prime wisdom. (Milton)

* * *

Virtue is bold, and goodness never fearful.
(Shakespeare)

* * *

Our doubts are traitors,
And make us lose the good oft we win by fearing
to attempt. (Shakespeare)

* * *

No man [who is truly ready] to take part in a
noble quarrel will ever stand long in doubt by
whom or in what cause, his aid is needed.
(Ruskin)

* * *

If nature put not forth her power, about the little
opening,
Of a flower, who is it that can live an hour.
(Tennyson)

* * *

Life—is a lightning flash of breath,
Time—but a thunder-clap of death.
(Montgomery)

Affliction is not sent in vain,
 From that good God Who chastens whom He
 loves. (Southey)

* * *

Our bravest lessons are not learned through
 success, but misadventure.
 Light flashes in the gloomiest sky,
 And music in the dullest plain. (Alcott)

* * *

How poor are they that have no patience !
 What wound did ever heal but by degrees ?
 (Shakespeare)

Life's no resting, but a moving;
 Let thy life be deed on deed. (Goethe)

* * *

Our duty is to be useful, not according to our
 desires, but according to our powers. (Amiel)

* * *

Study the best and the highest things that are,
 But of thyself a humble thought retain. (Devis)

Words do well

When he that speaks them please those that hear.
(Shakespeare)

* * *

There's mercy in every place, and mercy,
encouraging thought,

Gives every affliction a grace, and reconcoiles man
to his lot. (Cowper)

The world goes up, the world goes down and
sunshine follows the rain;

And yesterdays' sneer and yesterdays' frown can
never come again. (Kingsley)

* * *

Blessings ever wait on virtuous deeds,

And though a late, a sure reward succeeds.
(Congreve)

* * *

The good in this state of existence preponderates
over the bad, let miscalled philosophers tell us
what they will. (Dickens)

In real life—the serious and the comic, the
sublime and the grotesque are mingled together.
(Longfellow)

* * *

The little that is done seems nothing when we
look forward and see how much we have yet
to do. (Goethe)

* * *

There is no treasure which may be compared
Unto a faithful friend. (Ballade)

* *

No human capacity ever yet saw the whole
of a thing, but we may see more, and more
of it, the longer we look. (Ruskin)

* * *

Love virtue, she alone is free, she can teach you
how to climb,
Higher than the spheric chime. (Milton)

* * *

To fear the foe, since fear oppreseth strength,
gives in your weakness strength unto your foe,
and so your follies fight against yourself.
(Shakespeare)

* * *

No man is born into the world
Whose work is not born with him. (Lowell)

* * *

Curb thou the high spirit in thy breast,
For gentle ways are best. (Bryant)

* * *

If you have the abilities of all the great men
past and present, you could do nothing well,
without sincerely meaning it and setting about
it. (Dickens)

* * *

No two on earth in all things can agree,
All have some darling singularity. (Churchill)

* * *

Work till the last beam fadeth,
Fadeth to shine no more;
Work while the night is darkening.
When man's work is ov'r. (Walker)

* * *

Still achieving, still pursuing, learn to labour,
and to wait. (Longfellow)

* * *

Friendship, of itself a holy tie,
Is made more sacred by adversity. (Dryden)

The wanderings of this most intricate universe,
Teach me the nothingness of things. (Tennyson)

* * *

Perfect light would dazzle, not illuminate the sight:
From earth it is enough to glimpse at heaven.
(Lord Houghton)

* * *

Through steep ascents, through straight and rugged
ways,
Ourselves to glory's lofty seats we raise. (Boscan)

* * *

If you can't get to be uncommon through going
straight, you'll never get to do it through
going crooked. (Dickens)

* * *

Many have genius, but wanting art.
Art for ever dumb. (Longfellow)

* * *

Our hopes are brave; our faiths are braver
still. (Eric Mackey)

* * *

O great eternity ! Our little life is but a gust,
That bends the branches of thy tree,
And trails its blossoms in the dust. (Longfellow)

The more we live, the more brief appears,
Our life's succeeding stages. (Campbell)

* * *

Nothing can bring you peace, but yourself.
Nothing can bring you peace but the triumph
of principles. (Emerson)

* * *

Nothing is new, we walk we other-went;
There's no voice now that has its precedent.
(Herrick)

* * *

One day thou wilt be blest,
So still obey the guiding hand that fends
Thee safely through these wonders for such ends.
(Keats)

* * *

Good humour may be said to be one of the very
best articles of dress one can wear in society.
(Thackery)

* * *

In all things through the world, the men who
look for the crooked, will see the crooked,
and the men who look for the straight, will
see the straight. (Ruskin)

There is no path but one for the noble natures.

(Mrs. Hemans)

* * *

There are three immaterial things, not only
useful, but essential to life

No one knows how to live till he has got them.

These are Admiration, Hope and Love.

(Ruskin)

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